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DISSENTERS Catechism.



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To the Reader.

Reader,

Since the high flown Ladies and Fantastical Beau's
have been lately accommodated with their several
Catechism's I hope I may (without much offence, ad-
venture, tho' with all submission, to present the hypocri-
tical Puritines with their's also: Not that I include all
Dissenters under that Denomination, No, God forbid?
There are I hope abundance of good Men in all Christi-
an Communities, and particularly those who are call'd
by the Name of Presbyterians: But herein I intend on-
ly to expose the failings of some who pretending to more
Sanctity and Purity of Devotion than the rest of Man-
kind, and yet too often, nay frequently, under that dis-
guise, defraud and cazen their Innocent Neighbours;
who thinking them to be what they pretend; are decoy'd
and wheedled first out of their Sences and then out of
their substance; and all this is perform'd under such a
Religious, Demure, and seemingly harmless Hocus
Pocus: That sometimes the very best Actors of Ledger-
demain themselves are deceived by 'em.

If there be any thing too harsh for those Readers who
are sensibly touch'd with some particulars contain'd
herein, I humbly beg their Pardons, and hope for the
future they will so endeavour to mend their Lives and
Conversations as to be blotted out of my Book, till which
time, they will find themselves upon Record from time
to time, to the shame of themselves and the Scandal of
that Doctrine which they pretend is so purely refin'd
from the Errors of that Church which they have left.

R. B.



The Dissenters Catechism.

Question.

WHat is your Name?

A. Puritane.

Q. who gave you that Name.

A. John Calvin the first founder of Seperation,

Q. And pray for what reason did he give you that Title?

A. Because I think my self purer and clearer from Error than other People, at least than the Established Church, and consequently too good to keep them Company.

Q. Rehearse the Articles of this your Belief?

A. They are chiefly Six, viz.

First, I abstain from Swearing (I was going to say Lying)

Secondly, From Bawdy Talk (not Actions)

Thirdly, From publick Whoring, I won't say Private too)

Fourthly, From Prophaness and such like scandalous Vices.

And 5thly, I hate the Whore of Babylon, as mortally as ever Dr. Oates did the Three Crois pieces of Wood at renowned Tyburn?

And 6thly, And lastly, I look upon all Acts of Charity, (unless to a dear Brother or condescending Sister of our Tribe) to be as down right Poprey as the hum-drum Musick in the great Church.

Q. when

Q, When did you learn these zealous and fine Principals?

A, In the blessed time of Reformation, when Old *Noll's* Nose was worship'd like *Jereboam's* Calves.

Q, How long have you been a *Puristine*?

A, Ever since I got the knack of Cheating my Neighbour under the notion of Religion, it being the only Cloak I could meet with, to suite with my Knavery, I now being took for a Saint, when thousands of other persuasions, tho' ten Times Honester than my self are reckon'd meer Devils.

Q, Doth your Pastors teach you this Doctrine?

A, No, but we take it naturally one from another; the Cushman beaters indeed tells us how to be demure, and carry our selves contrary to the mode of the times, and we learn the rest in Course, being resolv'd not to hide our Tallents in a Napkin, but improve every opportunity to our intriuts and wordly advantages?

Q, Why are you call'd a *Dissenter*?

A, Because I dissent from the Church Established.

Q, And pray what solid reason can you show for that?

A, A very good one, because I get more in one Year by Canting and Whining at the Meeting House, than I could get in seven by going to Church; otherwise I could as readily dispence with the musical Notes in a Church (was there nothing else at the bottom of it) as e're a sleepy Alderman in Christendom.

Q are

Q. Are you for *Occasional Conformity*?

A, Yes by all means and the sooner the better, for to tell you truly I am not so squemish Stomach'd nor so tender Conscienc'd, but I could turn my Religion as soon as my Coate if there was any thing to be got by't?

Q. What do you think of the *Trial Examination and Condemnation of Occasional Conformity*?

A, I think the Author of that Book was one of Old Nick's Journey Men, let on work by some confounded brazen fac'd Jacobitely Rogue, on purpose to prevent me playing the Weather Cock, but 'faith I'll make hard shift to riggle my self into an Office, if the Bill does pass, in spite of e'ie a high Flyer of them all?

Q. What say you to the *Exorbitant Grants of William the 3d.*

A, Say to it, it is an Impudent, and foul mouth'd piece of Railery against a good Man and a good King, and as for what he gave away 'twas none of mine, and if he gave more than he shou'd do, let them look after it who has most right to it, for my part I ne'er trouble my self at other Folks losses if I gain by the Bargain my self; tho' I believe there's too much truth in it to make a Jest of.

Q. What is the reason that Dissenting Brethren shut their Eyes during the time of their Devotion?

A, Because they would make you believe they could find the way to Heaven Blindfoulded, as

know.

knowing the Road better then other Men; or as the Poet has it.

*Lord we dare not ope our Eyes,
But wink for fear of telling Lies.*

Q, Pray now your hand is in oblige me, if you can, with a True Character of a Zealous and Boistrous Holder Forth? *A*, Being mounted the steps, having screw'd his Mouth into a suitable Posture, he draws out his Words as if they wanted Fellows, and after having blow'd his Nose with abundance of Discretion, He starts bolt upright with his Arms a kembow like the two Rusty Ears of an Iron Pot, he then fastens reproofs in the Sculls of his Auditors like Hob-nails driven into the Post of a Gallows; then presently all on a sudden he claps both his hands together, which serves for the Clenching the Farthing Tack of an Argument; while most of the Congregation sits with their Hatts turn'd awry like the Ballad Singers in a Countrey Fair, but with open side to the Tub'ster least what goes in at one Ear shou'd come out at another; and thus he continues holding forth till the Clock and Chimes of his Gutts crys Cubbard, at which time he leaves us as wise as he found us.

Q Dont you now and than drive a sort of Trade with the pretty Females? *A*, Yes, yes, but then it is done with a great deal of demure caution and privacy, and as near as I can with a holy Sister

too, otherwise if the business should be discovered I should be call'd a backsliding Heretic, and consequently given over to the Bufferings of Satan. *Qs* But are not those Sisters too much sanctify'd to be brought down to such a failing? *A.* No, you're mistaken, for if a fit opportunity offers it self, they look upon it as a special call to that duty, and esteem it a down right affront to Nature to withstand such a peace offering, and therefore on such occasions they gladly improve the precious season, even to a fellow feeling satisfaction.

Q. But pray, my dear Son, how dost thou first take occasion to move such a Carnal Thing to her?

A. Not as the common Publicans and Sinners do, with *Madam, I am your Slave, humble Servant, and the Devil knows what*; but with lifted up Eyes, mortifying Sighs, sanctify'd Grins, &c. and so step by step as the Spirit leads me, for you must know I do all *Ex tempore* and without Book.

Q. Well, but you must tell her your Mind at last, these dumb Signs will never do without something else?

A. No, but when I have play'd the *Hypocrite* a pretty while, squeez'd her Paws a little, I fly to the Scripture, and Divert her with the stories of the *Sodomites*, *Diana's Ravishment*, *David and Bath. Sheba*, *Amon and Tamar*, and *Abolom* lying with his Fathers Concubines, *Ruth* Courting *Boaz*, &c. with these and a smutty Expression or two of my own inventing, I soon melt her soft Nature to such a condescending Conformity, as renders her *Body* as limber and as pliable as a new worried dead Cat, and



and then takes what follows. Q. And does she delight in such filthy Talk, and lascivious Entertainments in secret, when she seems to abhor the least slip of Decency in Company? A. Delight in't, yes, ten times more than a Monkey does in cracking of Nuts,

but then it must be with a Brother of the Tribe, or not at all; for the Crime's unpardonable with another, unless in a very dark Night, and in a convenient nook, where she can't see the face of the Wicked one that performs it. Q. Well my good Child, I see thou art a precious Babe of Grace, and art fitly qualified to com-

mence Batchellor of any Canting Society, thou art very edifying in thy Conversation; therefore tell me if thou hast had any friendly opportunitys among the meek Lambs call'd Quakers, for they are Dissenters as well as thy self? A. Yes, now

and then, but it is when those nice Females takes me to be a Brother of their order; for as the Devil can transform himself into an Angel of Light, so I change Note and Tone, as often (on occasion) as the Weather-cock on Bow Steeple turns with the Wind, either for my pleasure or profit. Q. But what method

do you take with these refin'd Pure Ones; one wou'd think their demure and saint-like Modesty was a sufficient Antidote to expel the very dregs of such Poysonous and Carnal Inclinations? A. No Sir, with your favour, it rather animates

than abates those warm cravings of the Appetite; for my friend, to be plain with thee, these sanctify'd worshipping, are not so disdainful neither, nor their Countenances so clouded over, but an inviting glance is discoverable enough, notwithstanding their pretended Purity; and as for the method I take in proceeding to the intended Business, it is partly the same I use to my own Society, only with this Differance, instead of beginning with her she begins with me, but I am forc'd to stay till the Spirit moves her to't, which is never very long before a pleasant Whoring begins

FINIS.